



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE TARGUM TO CANTICLES ACCORDING TO
SIX YEMEN MSS. COMPARED WITH THE
'TEXTUS RECEPTUS' (ED. DE LAGARDE)

By RAPHAEL HAI MELAMED, New York.

INTRODUCTION.

1. THE Targum, in its stage of oral transmission antedates the destruction of the second Temple,¹ but it was not until the third or fourth century that some of the books were committed to writing,² and certain versions received the sanction of the Synagogue. The time and place of the final redaction of the various versions in the several parts or books of the Scriptures, and their relation to one another, are still mooted questions. This much is certain, that the texts as we have them to-day, bear in

¹ Cf. Meg. 3 a, where tradition ascribes the origin of the institution of oral translation of the Scriptures into Aramaic, to Ezra. Cf. also Ned. 37 b, Jer. Meg. 74 d, Gen. R. 36, Sanhed. 21 b.

² The earliest official written Targum may probably be traced to Babylon, where the Onkelos T. was the first to receive the authority of the Rabbis. This Targum must have been written about the third century, since its Masorah dates from about this time. Cf. Bacher, *JE.*, XI, 58; A. Berliner, *Die Masorah zum Targum Onkelos*, Leipzig, 1877; S. Landauer, *Die Massorah zum Onkelos*, Amsterdam, 1896. There are, however, traces of a written Targum earlier than that, although not officially sanctioned. In the time of Gamaliel I, a Targum to the book of Job was brought to him, which he ordered withdrawn from circulation. This same Targum made its reappearance in the time of Gamaliel II. Cf. Shabbat 115 a, Tosephta Shabbat XIV, Jer. Shabbat 15 c, Maseket Soferim V, 15; see also Grätz, *MGWJ.*, 1877, 87, who maintains this to have been a Greek translation. Further, the statement made in the Mishnah, Yad. IV, 5 refers no doubt also to a written Targum.

their content the impress of successive ages and traces of varying linguistic influences.

2. The official Targum on the Torah, called by the name of Onkelos,³ is Palestinian in origin and dialect,⁴ but its final redaction and authorization took place in Babylon about the third century,⁵ where, as some believe, its vocabulary and grammar were slightly influenced.⁶

3. Parallel to the Onkelos, is the unofficial Jerusalem Targum I,⁷ of a mixed Palestinian and Babylonian

³ This name, which is based on the passage in Meg. 3 a, arose in the post-Talmudic period, through confusion of the Aramaic translation of Scriptures with the Greek version of Aquila. Cf. *PRE.*³, III, 106; *JE.*, XII, 58; Buhl, *Kanon und Text*, 1891, p. 173.

⁴ Cf. Nöldeke, *Mandäische Grammatik*, p. 108; F. Rosenthal, *Beth Talmud*, II and III; Berliner, *Targum Onkelos*, p. 107. See also F. Hommel, *Theol. Littbl.*, 1902, col. 206, who maintains it to be a product of Babylon.

⁵ According to Berliner, Onkelos was compiled by the second century; Volck, however, places it in the fourth century, at the earliest. Cf. Berliner, *Targum Onkelos*, *passim*; *PRE.*³, III, 106.

⁶ Nöldeke, *Die semitischen Sprachen*, 1887, p. 32; *Die alttest. Lit.*, 1868, p. 257; *Mandäische Grammatik*, p. xxvii; Dalman, *Aram. Gram.*, p. 13; Bacher, *JE.*, XII, p. 59.

⁷ This Targum is now known generally as Jerusalem Targum I. It also bears the name of 'Pseudo-Jonathan'. It was not universally known during the early Middle Ages, the following apparently being the only ones who knew of its existence: Sar Shalom Gaon (*Sefer Sha'are Teshubah*, 1858, 29 c), Hai Gaon (Harkavy, *Teshubot hageonim*, 124 f., 6 f., Berliner, *Targum Onkelos*, II, 173 ff.; *REJ.*, XLII, 235). Citations from it are to be found in the Aruch (cf. Dalman, *Gram.*, 29 and 30), while Judah ben Barzillai and R. Meir of Rothenberg also speak of it (cf. Dalman, *ibid.*, and Bacher, *JE.*, XII, 60). After the fourteenth century, this Targum was erroneously called Targum Jonathan, Menahem Recanati being the first to ascribe it to Jonathan ben Uzziel (cf. *JE.*, XII, 60). This mistake arose no doubt from a wrong analysis of the abbreviation ת"י (= תרגום ירושלמי). Cf. also the Zohar (I, 89 a) which contains the statement that 'Onkelos translated the Torah, and Jonathan the *Mikra*'; it is most probable that '*Mikra*' here means the Prophets (Bacher, *l.c.*; *REJ.*, XXII, 46), but that it was misinterpreted to mean the entire Bible, and hence the Pentateuch also (cf. Ginsburger 'Pseudo-Jonathan', p. vii). Cf. also Zunz, *Gott. Vor.*, 80 ff.;

dialect,⁸ the nucleus of which originated in Palestine, probably earlier than the Christian era,⁹ but whose final redaction did not occur before the seventh century.¹⁰

4. Linguistically very similar to Jerusalem Targum I, are two other Targumin on the Torah, the fragmentary Jerusalem Targum II,¹¹ and the Jerusalem Targum III in glosses.¹²

Dalman, *l. c.* We have the evidence of Azariah dei Rossi (*Meor Enayim*, ed. Wilna, p. 127) that he saw two manuscripts of a Targum on the Pentateuch that agreed in every detail, named respectively 'Targum Jonathan ben Uzziel' and 'Targum Jerushalmi'. The *editio princeps* (Venice, 1591) of this Targum was printed from the first mentioned manuscript, which bore the wrong title and perpetuated the wrong name.

⁸ Cf. Dalman, *Gramm.*, p. 32. There is evidence, likewise, that the Targum Onkelos exercised some influence over it.

⁹ Diverse opinions prevail among scholars as to the age of this nucleus. On the one hand it is claimed that there are elements antedating the Christian era and representing a Palestinian recension independent of the original of Onkelos. Cf. Nöldeke, *Die alt. Lit.*, p. 256; F. Buhl, *Kanon und Text*, p. 181; M. Ginsburger, *Jüd. Monatsschrift*, XLI, p. 349, note 2; Schürer, *Geschichte des jüd. Volkes*, I, p. 150; Bacher, *JE.*, XII, 61; E. König, *Einleitung in das AT.*, 1893, p. 100; Bacher, *ZDMG.*, XXVIII, 59 f. On the other hand, it is maintained that these elements are to be traced back to the original source of Onkelos, which was the parent of both, and furthermore, that the redactor of the Jerusalem Targum, while he used a recension of Onkelos current in Palestine, did not have access to a version of this Targum specific to Palestine. Cf. Dalman, *l. c.*, and *Worte Jesu*, I, 68 f.; Bassfreund, *Jüd. Monatsschrift*, XLIV, 481 ff.; *ibid.*, *Das Fragmenten-Targum zum Pentateuch*, Breslau, 1896; Lerner, *Anlage und Quellen des Ber. R.*, 64.

¹⁰ The Christian and Muhammedan religions are mentioned several times, and also the names of a wife and daughter of Muhammed. An African manuscript mentions the fall of Constantinople, 1453, but this must be an addition by a later scribe. Cf. Dalman, Bacher, &c.

¹¹ Dalman, *Gramm.*, p. 33; cf. Bassfreund, *Das Fragmenten-Targum zum Pentateuch, sein Ursprung und Charakter und sein Verhältniss zu den anderen pentateuchischen Targumim*, Breslau, 1896; Ginsburger, *Pseudo-Jonathan*, 1903.

¹² Dalman, *Gramm.*, p. 29. These glosses bear the superscriptions,

5. Corresponding closely in vocabulary and grammar to the Onkelos Targum,¹³ is the Targum to the Prophets, which received official sanction only in Babylon, where its final redaction occurred in the fifth century.¹⁴

6. An official Targum to the Hagiographa never existed, but there are Targumic versions to most of the books,¹⁵ which are independent in origin and character. In content,

ת' ירושלמי, נוסחא אחריתא, and תוספתא. These have been published in early editions of the Pentateuch (Lisbon, 1491; Salonica, 1520; Constantinople, 1546; Venice, 1591. Passages parallel to Exod. 13. 17 and 14. 21 are also found in the *Mahzor Vitry*, 167, 305 ff.) and more recently by Ginsburger from manuscript sources (M. Ginsburger, *Das Fragmenten-Targum*, 1899, pp. 71-74; J. Bassfreund, *Das Fragmenten-Targum zum Pentateuch*, 1896, pp. 40-44 (reprints from the earlier editions); cf. further, H. Seligsohn, *De duabus Hierosolymitanis Pentateuchi Paraphrasibus*, I, 1858, p. 37 ff.; Perles, *Jüd. Monatsschrift*, 1876, p. 368 f.; A. Epstein, *RÉJ*, XXX, pp. 44-51).

¹³ Dalman, *Gramm.*, p. 16. This Targum was traced back by tradition to be the work of Jonathan ben Uzziel (Megillah 3 a). Luzzatto identifies this Jonathan with Theodotion, as Onkelos is identified with Aquila. As early as the time of the Babylonian Amora, Joseph bar R. Hiyya, it was generally accepted, and quoted with great frequency in the Academies (cf. Bacher, *Ag. Bab. Amor.*, p. 103). Hai Gaon apparently considered R. Joseph to be its author, but he was probably its earliest redactor (cf. *Aruch*, II, 293 a, 308 a). Cornill views this Targum as of greater antiquity than that of Onkelos, since it is more paraphrastic in character and free from anti-Christian polemics (Cornill, *Einleitung in das AT.*, 1893, p. 308). But this view is untenable since these qualities issue from the nature of the prophetic books which are more didactic than the Pentateuch, and from the total absence of anti-Christian polemics in the Babylonian schools (cf. Dalman, *l. c.*).

¹⁴ It seems probably certain that the redactor of this Targum had before him the Targum Onkelos (cf. the translations in Judges 5. 26 with Deut. 22. 5; 2 Kings 14. 6 with Deut. 14. 6; Jer. 48. 45, 46 with Num. 21. 25, 29); but opinion is divided as to whether the redaction is the product of one hand. There are numerous parallel translations and obviously later interpolations to be found (cf. Eichhorn, *Einleitung*, I, sec. 217; Berthold, *Einleitung*, II, p. 580).

¹⁵ There is naturally no Targum to Ezra, Daniel, and Nehemiah.

they vary from strict literalness to amplified Midrash, manifested on the one hand in the Targum to Proverbs,¹⁶ and on the other, in the Targum to the Five Scrolls.¹⁷ Linguistically, they are composite in character¹⁸ and their sources likewise are a mixture of very ancient material combined with later matter drawn from Palestinian and Babylonian literary compilations.¹⁹ Their redaction took place sometime between the fifth and eighth centuries. The Targum to Canticles, which is here published, was probably written in the latter period, there being traces of Arabic influences.

7. Finally, a Jerusalem Targum to the Prophets and Hagiographa also seems to have existed at some time,

¹⁶ This Targum agrees in major part with the Peshitta version, with which it probably shares a common source, cf. Nöldeke, in *Merx's Archiv*, II, 246 ff.; Baumgartner, *Étude critique sur l'état du texte du livre des Proverbes*, Leipzig, 1890, 267 ff.; Geiger, *Nachgelassene Schriften*, IV, 112.

¹⁷ It is interesting to note that there are three Targumim (cf. *Catal. Codd. MSS. Bibl. Bodl.*, I, p. 432; Eichhorn, p. 437) on the Book of Esther and that the Targum to this book is the only one of the Hagiographa books which is recognized by the Halakah, cf. Masek, Soferim, XII, 6. Some believe that Targum II on Esther is a Palestinian parallel to the first. Cf. Merx, *Chrest. Targ.*, ix; Bacher, *JE.*, XII; Dalman, *l.c.*

¹⁸ Psalms, Job, and Chronicles are linguistically similar to the Jerusalem Targum to the Pentateuch, that is, they are of a mixed character and were produced about the same time. Cf. Bacher, *Jüd. Monatsschrift*, XX, 208; XXI, 408, who seeks to make these Palestinian in origin and of about the fourth or fifth century; see also Baethgen, *Jahrb. f. Prot. Theol.*, VIII, 447, 455 ff. Rosenberg and Kohler show that the ground-work of the Targum on Chronicles is as early as the fourth century, although its redaction did not take place until the eighth century; cf. *Geiger's Zeitsch.*, VIII, 72 f., 135 f., 263 f. It is interesting to note that Jerusalem Targum I and II are quoted in this Targum; cf. *PRE.*³, III, p. 110.

¹⁹ Dalman, p. 35. Cf. 5. 14, where the names of the precious stones in the breast-plate of the High Priest are mostly Arabic. Cf. also below, § 36. See further, S. Landauer, *Orientalische Studien*, pp. 505 ff.

of which at present only fragments and glosses are known.²⁰

8. With the invention of systems of vocalization,²¹ the consonantal text of the Targum, as in the Hebrew original, was provided with symbols fixing the pronunciation in accordance with the tradition locally prevalent. Three distinct types of vocalization are now known to have existed; (1) the so-called Tiberian²² system, or the sublinear, the only one known prior to 1839; (2) the Babylonian²³ system, or the superlinear, discovered in 1839; and (3) the Palestinian²⁴ system, also superlinear, which was discovered in 1894.

²⁰ Lagarde published marginal glosses of the Prophets from the Reuchlin Codex. Cf. *Prophetæ Chald.*, 1872, pp. vi-xli; fragments from Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Amos, Jonah, and Zechar., are found in this Codex. Some corrections from a manuscript are to be found in Baer-Delitzsch, *Liber Jerem.*, p. vi, note 1; cf. further, Bacher, *ZDMG.*, XXVIII, 1 ff.; Dalman, *Aram. Dialektproben*, p. 12. According to Kohut, the Aruk quotes from a Targum Jerushalmi to the Prophets and Hagiogr. Cf. Zunz, *Gott. Vort.*, p. 80 ff. But these are not always dependable and they may be only variants of the current Targumim. See Dalman, p. 29 f.

²¹ Cf. C. Levias, *JE.*, XII, 446 ff.

²² It is by no means settled that the names used for the vowel systems are accurate. They indicate at most the place of their usage rather than of their origin. Cf. Neubauer, *JQR.*, III, pp. 604-22; Margoliouth, *Transactions of the Ninth Congress of Orient.*, II, London, 1893; Nöldeke, *Mand. Gramm.*, Introd., p. 5; Barnstein, *Targum Onkelos*, pp. 6-7; Kahle, *Massoret. des Ostens*, Leipzig, 1913, pp. 204, 157 ff.

²³ Three distinct types have been distinguished in the development of this system: (1) the simple type as shown in Targum MSS. and Neo-Hebrew texts; cf. Merx, *Chrestomath. Targum*, p. xv; Margoliouth, *Proceed. Society Bibl. Arch.*, XV, p. 165 ff.; Praetorius, 'Über das Babylon. Punkt. des Hebr.', *ZDMG.*, LIII, 181-96; Friedlander, *Monatsschr.*, 1894, 215. (2) The complex or composite type found in Codex Petropolitanus dated 916, Berliner, *Festschrift*, pp. 18, 30. (3) The type exemplified by the Berlin MS. Or. qu. 680; Friedlander, *JQR.*, VII, 564 ff.; *Proceed. Soc. Bibl. Arch.*, 1896, pp. 86 ff.; Kahle, 'Beiträge zur Geschichte der Hebr. Punkt.', in *Stade's Zeitschr.*, XXI, 273 ff.

²⁴ Until all material shall be made available, the varying stages of

9. It is probable that these various systems of vocalization influenced one another to some extent, and that in the form we now know them, do not represent the original character of their respective types.²⁵

10. The Tiberian system of punctuation, it seems, was not originally adaptable for Aramaic texts.²⁶ Hence it is quite probable that in the earliest texts of the Targum supplied with vowels, the superlinear system was used, and that with the more universal usage of the sublinear system the former was transposed into the latter.²⁷

11. Some internal evidence as well as external testimony points to this fact. A comparison of the text of the Targum, as contained in the Sabbioneta edition,²⁸ with the genuinely Babylonian MS. Or. qu. 680, strikingly reveals their common source of origin. Notwithstanding the many corrupt forms it contains, the Sabbioneta text shows all the ear-marks of a Babylonian or superlinear punctuation.²⁹ The same may be said of the Parma MS. de Rossi, No. 7.³⁰

12. Furthermore, an explicit statement is found in the Codex de Rossi, No. 12, of the Parma Library, that it was transcribed into the sublinear system from a copy pointed with superlinear vowels.³¹

development in this system cannot be definitely fixed. It may be assumed, however, that the still unpublished Genizah Fragments are of the oldest type. Kahle, *Der Masoretische Text*, p. 29, note 1. An intermediate stage was published in C. Levias's article in the *AJSL.*, XV, and in the text of Neubauer, *JQR.*, VII, 361 and Kahle, *Stade's Zeitschrift*, XXI, 273. the third stage is presented.

²⁵ Kahle, pp. 157, 158.

²⁶ *Ibid.*, p. 204.

²⁷ *Ibid.*

²⁸ Berliner, *Targum Onkelos*, I.

²⁹ Kahle, p. 205 ff., Berliner, *Targum Onkelos*, II.

³⁰ *Ibid.*, Berliner, p. 132 f.

³¹ Cf. Kahle, 205, H. L. Strack, *Zeitschrift f. d. Luth. Theol u. Kirche*, XXXVI, 1875, p. 622. Berliner, *Targum Onkelos*, 134.

13. Thus it appears that the superlinear vocalization is probably the oldest known in the Targum texts, and that this system, due to its gradual disuse, was changed into the one common now.³²

14. This transposition of the Targum vowels led naturally to inaccuracies and mistakes, which multiplied in proportion to the number of new manuscripts written and new editions published. Elias Levita, in his Introduction to the Meturgeman, laments the confused state of the Targum texts, and the multitudinous variations in vocalization which then existed. He, as well as Buxtorf and others, proposed to bring some order into the chaos by correcting these texts on the basis of Biblical Aramaic.³³ This was done to some extent,³⁴ but the method possesses no scientific value.³⁵

15. Such was the state of Targumic texts until the discovery of the Yemen MSS. threw a flood of light upon this department of Semitic learning, and stimulated active research therein. These MSS. have proved of invaluable

³² It is at present impossible, with the evidence available, to come to a final judgement in this matter. It may be that the Tiberian system of punctuation was originally employed for Targum texts in those localities where it prevailed for Hebrew, and that we have to-day an independent Tiberian tradition in these texts. But this cannot be settled, as Lagarde has pointed out, until all the pure Tiberian manuscripts shall have been carefully studied and compared. Cf. Lagarde, *Mitteilungen*, II, 174. And even if this should be conclusively established, which seems dubious (cf. Kahle, 204), nevertheless, the worthlessness of the current Tiberian Aramaic texts is established beyond doubt.

³³ Berliner, p. 185 f.; Merx, *Chrest.*, viii; *idem*, 'Bemerkungen über die Vocalisation der Targume', *Verhandlungen des Fünften Internationalen Orientalisten-Congresses*, 1881, I, p. 159 ff. Mercier and others corrected the Targum on the basis of Syriac.

³⁴ *Idem*.

³⁵ Merx, *Chrest. T.*, viii ff.

aid in the reconstruction of the Targumic text and its grammar, which Levita despaired of producing with the material then available.

16. Numerous works have already been published upon the basis of these Yemen MSS.

(1) Merx published a goodly number of excerpts from MSS. in the possession of the British Museum, covering sections of the Pentateuch, the Prophets, and the 'Dream of Mordecai'.³⁶

(2) Prätorius has published the Targum to Joshua³⁷ and Judges³⁸ after Berlin codices.

(3) Dalman used for his Grammar, Aramaic Dictionary, and Specimens of Aramaic Dialects, Prof. Socin's MSS. and codices in the British Museum.³⁹

(4) Barnstein used for his work on the Onkelos to Genesis a MS. of the British Museum, a Montefiore codex, and a MS. belonging to Dr. M. Gaster.⁴⁰

(5) The complete Targum to Onkelos was published by the Yemenite Jews, with vowels transposed into the sublinear system.⁴¹

(6) Wolfson published from a Berlin MS. the first twelve chapters of the Targum to Jeremiah.⁴²

(7) Silvermann issued the first ten chapters of the Targum to Ezekiel from the same source.⁴³

(8) Alfred Levy published the Targum to Koheleth based upon British Museum MSS. and a Gaster codex.⁴⁴

³⁶ Porta Linguarum Orientalium, VII, Merx, *Chres. Targumica*, Berlin, 1888.

³⁷ *Das Targum zu Josua in Jemenischer Überlieferung*, Berlin, 1899.

³⁸ *Das Targum zum Buch der Richter*, Berlin, 1900.

³⁹ *Aramäisch-Neuhebräisches Wörterbuch*, Frankfurt a. M., 1897-1901.

⁴⁰ *The Targum of Onkelos to Genesis*, London, 1896.

⁴¹ *The Torah*, Jerusalem, 1894-1901.

⁴² Halle, 1902.

⁴³ Strassburg, 1902.

⁴⁴ Breslau, 1905.

(9) Kahle issued numerous extracts of the Targum based upon codices in Cambridge, Oxford, and Petrograd.⁴⁵

17. The following edition of the Targum to Canticles is based on six manuscripts of Yemen origin, and on the text contained in Paul de Lagarde's *Hagiographa Chaldaice*. The texts, hitherto current, were reprints of the *Editio princeps*, issued by Bomberg in Venice in 1517, into which numerous errors and corruptions have naturally crept. While the Lagarde edition re-established the original Bomberg consonantal text, no attempt has yet been made to compare this with the text current in Yemen, nor has any effort been made to establish its vocalization.

The following manuscripts have been used in the preparation of this work :

A.

18. MS. A is part of Or. 1302, in the possession of the British Museum. The Targum of Canticles covers fols. 154 a-186 b. A photographic reproduction, three-quarters of the original size, is in the possession of the Dropsie College.⁴⁶

The writing is in clear square characters, twenty-four lines to a page, and measures, without margins, $5\frac{1}{2}'' \times 3\frac{3}{4}''$. The Hebrew verses are each followed by the Targum, an Arabic translation of the Hebrew verse, and

⁴⁵ Kahle, *Masoreten des Ostens*, Leipzig, 1913.

⁴⁶ I take this opportunity of thanking Dr. Cyrus Adler, President of the Dropsie College, for securing and placing at my disposal the photographs of MSS. A, B, E, and F. I also wish to express my indebtedness to the authorities of the British Museum, and of the Bodleian Library for their kindness in permitting these photographs to be made. I am likewise under obligation to the Rev. G. Margoliouth of the British Museum, and to Dr. A. E. Cowley of the Bodleian Library, through whose kindness I secured these reproductions.

by an Arabic commentary. In the Hebrew text both the Raphe sign and the dagesh are employed, while in the Aramaic the Raphe sign usually occurs over the letters **ח נ ד כ**. **ש** is diacritically marked.

B.

19. B is an Oxford MS., 2333 MS. Opp. Add., a photograph of which is in the Dropsie College. There are thirty-eight leaves in the photograph, the last seven of the original MS. having been omitted since they contain only the Arabic commentary.

The writing which is in square characters, covers $4\frac{1}{2}'' \times 2\frac{3}{4}''$, and contains generally twenty-six lines to a page.

The Hebrew verse is followed by the Targum, and by an Arabic translation and commentary. There are generally Raphe signs over the letters **ח נ ד כ**, as well as a diacritical mark over the **ש**. In the Hebrew text both the Raphe sign and the dagesh is used.

The MS. contains many marginal notes which cannot be deciphered from the photograph. On the margin of 13^r, 20^r, and 21^r some Rabbinic explanations of the text are found.

C.

20. MS. C, which dates from the sixteenth century,⁴⁷ belongs to the Jewish Theological Seminary of America, and came from the collection of Judge Mayer Sulzberger, who presented it to the library of that institution. It consists of thirty-one heavy paper leaves, $8'' \times 5\frac{3}{4}''$, written on both sides.⁴⁸

⁴⁷ Cf. A. Marx, *JQR.*, New Series, I, 65, 66.

⁴⁸ I take this opportunity of thanking Prof. A. Marx, the librarian of the

The writing which is in clear square characters covers $6 \times 4\frac{1}{4}$ " of each page, thus allowing ample margins on all four sides, except on the inner, where the binding materially reduces it.

There are generally seventeen lines to a page, occasionally, however, eighteen or nineteen. The edges are considerably worn out and crumbling, while the corners have been rounded off by wear. Leaves 25-8 inclusive were bound in reverse order.

The MS. ends at 8. 8 after giving two lines of the Targum. On 29^a some later hand wrote the concluding Hebrew verses of the book, 8. 9-14, with a massoretic note on the margin. One leaf in the middle, which contained the Hebrew and Targum of 7. 9-12 inclusive is also missing. The Hebrew and Targum of 3. 2 having been omitted in their proper place are inserted after 3. 5. Some later hand, however, wrote the Hebrew of 3. 2 in the margin after 3. 1.

Pages 1^a, 1^b, and 2^a contain an Arabic introduction written by a different hand. Each Hebrew verse is followed by its Targum and a literal Arabic translation of the Hebrew.

There are numerous marginal readings and superscriptions by two or three different hands, one of which is in a bad scrawl. A number of the marginal readings coincide with L, and appear to be corrected from it.

The inner margins in a number of places, and the upper left-hand portion of the last page, are so worn out that the writing cannot be deciphered.

The Hebrew text generally has a Raphe sign over the

Jewish Theological Seminary of America, for placing this manuscript and the following one at my disposal.

letters נ ד כ פת ש both in the Hebrew and the Targum is diacritically marked. A dagesh lene and dagesh forte are frequently found in the Hebrew words. These were inserted, sometimes by the original scribe, and sometimes by a later hand. A later hand pointed with sublinear vowels, and also inserted musical signs over many of the Hebrew verses.

In the Targum, the letters נ ד כ ת frequently have the diacritical Raphe sign, while occasionally a dagesh is also found.

D.

21. MS. D,⁴⁹ likewise belongs to the Jewish Theological Seminary of America. It is fragmentary in character, containing only eleven leaves, measuring 8" × 5½", written on both sides of heavy paper. Each side contains fifteen lines in a hand that is clear, but neither as fine nor as firm as C.

The fragment begins in the middle of the Targum of 1. 1, and continues to 2. 2. Only a few words of the Targum to this verse are given, when it breaks off to resume in the middle of the Targum of 7. 9. Continuing from this point until it reaches the Hebrew verse of 8. 2. the fragment ends.

Each Hebrew verse is followed by its Targum. Excepting an occasional dagesh in a Hebrew word there are no diacritical points of any kind. Some Hebrew words are pointed with sublinear vowels, and supplied with a few musical accents. Several words omitted in the text are placed in the margin.

⁴⁹ Cf. *JQR.*, New Series, I, 65.

E.

22. MS. E, is part of Or. 2375 in the possession of the British Museum. The Targum covers foll. 168^b–184^b. A photographic reproduction, three-quarters of the original size, is in the library of the Dropsie College.

The writing is in clear, square characters, in double column, twenty-four lines to each, and measures $7\frac{3}{4}'' \times 5\frac{1}{2}''$. On the margins is a massora parva, and at the bottom of each page a massora magna.

The Hebrew verses are pointed with sublinear vowels, and supplied with musical accents. A horizontal line over the letters ה פ כ נ ד ב indicates the Raphe sign, which line is also found over the letters ה and א. ש is likewise distinguished by a diacritical point. The dagesh is constantly used both in the Hebrew and Aramaic text.

The Hebrew verse is followed by the Targum, and by an Arabic translation of the former. The MS. frequently begins a word at the end of a line, and repeats the word, or part of the word, on the line following.

F.

23. MS. F is part of Or. 1476 of the British Museum, and covers foll. 1^b–27^b. A photographic reproduction is in the library of the Dropsie College.

Except that this MS. is poorly written, and in many places blurred and illegible, it is almost identical with E. The writing measures $4\frac{3}{4}'' \times 3\frac{1}{2}''$, and contains seventeen or eighteen lines to a page.

24. An analysis of the various texts reveals an essential difference between all the Yemen MSS. on one hand, and

the Lagarde text on the other. Apparently there are two underlying recensions, both of which have attained their present form independently of one another. These variations include independent readings, morphological and syntactical differences.

25. While it must be admitted, at the outset, that, on the whole L preserves a superior consonantal text, there are numerous independent readings and constructions in the MSS. which establish beyond question a different archetype and origin.

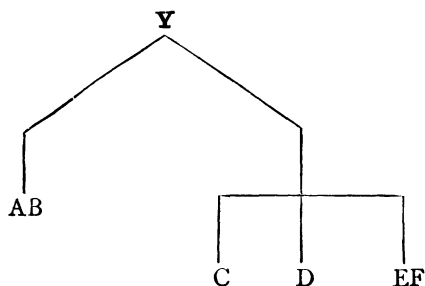
26. While all the MSS. form one group among themselves as opposed to L, they are by no means uniform in their readings. Indeed, a casual analysis of their respective texts reveals special affinities among several of them.

The six MSS. divide themselves into four distinct groups, all bearing the characteristic stamp of their common origin, but each possessing features peculiarly its own. Thus, A and B bear characteristics distinctively their own, and form one family group, while E and F are likewise especially and peculiarly related one to the other. Of course differences exist between A and B and E and F respectively, but most of these are traceable to individual peculiarities of their scribes. C stands apart, representing a group all its own, while D, though fragmentary, likewise possesses features distinctive to itself.

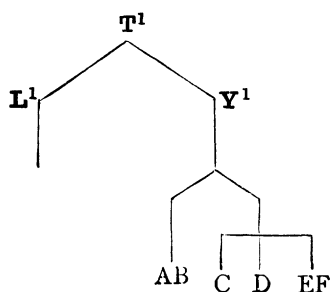
The frequency with which C contains readings peculiar to EF would indicate that it is more intimately related to that group than to AB. And likewise D possesses stronger affinities with both C and with EF than with AB. The fragmentary character of D, however, precludes any positive conclusions.

If we represent **Y** as the original Yemen text, as

distinct from the text of **L**, the following diagram would portray the various groupings of the MSS. :



And if **T¹** is made to represent the original Targum of Canticles and **L¹**, the original archetype of **L**, the following diagram would represent the grouping :



CHAPTER I

TEXTUAL VARIANTS

A. INDEPENDENT READINGS.

27. Convincing testimony for two independent recensions of the **L**(agarde) and **Y**(emen) texts, mentioned above, is to be found, for example, in the independent readings in 4. 12, in which the variants are scarcely to be accounted for, save on the ground of independent, original versions. **L**, ובחולתך טמירן וגניון באנפילין וחתימן בכן כמבוע דמין. **Y**, חייך דנפיק מתחות אילנא ומתפרש לארבעת רישי נהרין. While all of the Yemen MSS. are not uniform in their readings, their differences are only slight, and such as would be expected in MSS. coming from the hands of different scribes.

28. In 4. 11, we also have what appears to be independent readings of **L** and **Y**. ובעידן דמצלין כהניא בעזרתא דקודשא זלחן ספותהון יערת דובשא ולישניך נינפי צניעא במללותיך שירין ותושבתך מתיקין כחלב ורבש וריה לבושי כהנין כריה אולבנין. Apparently the reading of **L** זלחן 'to distil' is better than זלחן in **Y**.

29. In 5. 13, curiously enough, the same variants are to be found, the former having ולחין, while Y has ולהון. There is a strong possibility that the archetype of Y did not understand the rarer word ולחן, and substituted the more common ולהון for it. Then again the Hebrew texts in both places, נפת חטפנה and נטפות 'to distil' or 'to drip', would seem to require in its Aramaic paraphrase some such word as ולה. The text of Y, however, is clear, and points back to an independent version.

30. A further illustration of the independent versions of
VOL. X. D d

L and **Y** is found in 4. 9. **L** קביע על לוח לבי רחמתיך אחתי די חבית כנשתא דישראל דמתילא לנינפי די היא צניעא קביע על לוח לבי חבית זוטא די בניך די הוא צדיקא כחד מן רבבי סנהדרין וכחד מן מלכיא דבית יהודא דהות יהיבא כלילא דמלכותא על צווריה. The text of **Y** is apparently defective here, all the Yemen MSS. omitting the first clause. The Hebrew text which repeats קביע על לוח לבי, seems to require the double passage לבבתי. The scribe of the original Yemen version probably allowed his eye to wander in transcribing this verse, and inserted the phrase לבבתי דהיא צניעא קביע על which belongs to the omitted clause, in the wrong place. The reading of **L** בניך די was corrupted in **Y** to רבניך, which also omits צדיקא. The text of **L** thus seems to be better preserved, although it is not beyond possibility that the shorter text of **Y** may have been the original reading. At any rate, the uniformity of all the MSS. of **Y** show that they belong to one and the same recension, different to that underlying **L**.

31. There are, moreover, other differences which point to these independent versions. Thus in 5. 4 the variations in reading considerably alter the sense of the passage. Thus: כד אתגלי מן קדם יהוה דעמא בית ישראל לא צבן למחרט ולמיתב לותיה. It is difficult to say which reading is to be preferred. Both give good sense, but **L** seems to connect with the previous verse, 5. 3, slightly better than **Y**.

32. Likewise in 1. 8, the two versions show material difference in the thought expressed. אבעיא להון לממחי גלותא כנישתא. It is possible that **L** has an independent text, but since the context requires some such text as **Y**, it seems more likely that the latter is the correct and more original reading. The variants in **L** can then be accounted for through scribal error. לממחי was probably למחמי; and a later hand found it necessary to correct לך to להון.

33. Further illustrations of this divergence between **L** and **Y** are shown in the following passages: I. I עסרתי ו I ; שירתא אתאמרו בעלמא הדין שירא דין משבח מן כולהון ; I. I בני גלותא בעדין דיפקן מנלותא⁵⁰ ; וצליאת חנה בנבואה ואמרת 2. 5 ; בעידן דהוו יתבין עמא בית ישראל 8. 2 ; ואהי עסיקא 5. I מן ; אתגלית עליכון רחמתכון 8. 5 ; טובא ראתעתד לבון

34. In 5. 14 **L** and **Y** differ essentially in the order in which the names of the tribes are given, as well as in the names of the precious stones on which the names were engraved : (5) **יששכר**, (6) **זבולן**, (7) **דן**, (8) **נפתלי**, (9) **גד**, (10) **אשר**.⁶¹

35. The names of the precious stones differ almost entirely, those of **Y** agreeing with the Hebrew text in Exod. 29. 17 ff. and 39. 10 ff. The names in **L** are apparently Arabic equivalents of the Hebrew: ⁵² (1) אַחְמֶר (אֶחָמֶר), ⁵⁴ (2) כַּחֲלִי (כַּחֲלִי), (3) (זַעֲפֶרֶן) בֶּרֶקֶן וְזַעֲפֶרֶן, (4) (אֶחָמֶר) (אֶחָמֶר), (5) (אֶחָמֶר) (אֶחָמֶר), (6) (אֶחָמֶר) (אֶחָמֶר), (7) (אֶחָמֶר) (אֶחָמֶר), (8) (אֶחָמֶר) (אֶחָמֶר), (9) (אֶחָמֶר) (אֶחָמֶר), (10) (אֶחָמֶר) (אֶחָמֶר), (11) (אֶחָמֶר) (אֶחָמֶר), (12) (אֶחָמֶר) (אֶחָמֶר). ABC have margins or superscriptions giving other names of precious stones in place of those in the text. AB have ten such substitutes, three of which agree with **L**, while C has all its ten substitutes agreeing with **L**. EF have no corrections.

36. A further divergence between **L** and **Y** is to be noted in: 5. 14 גילין על ציץ כלילא דרהבא דקודשא גליפן על תרי

⁵⁰ Cf. T I Sam. 2. 1 ברוח נבואה ואמרת.

⁵¹ L and Y agree as to the other six names, all reading: (1) רֵאוּבֵן, (2) שִׁמְעוֹן, (3) לֵוִי, (4) יְהוּדָה, (11) יוֹסֵף, (12) בְּנִימִין. C, however, reverses the order of (5) דָּן and (6) יִשְׁשָׁכָר of Y. It is noteworthy that L follows the order of the names given in T J Exod. 39. 10 ff., but Y agrees with none of the orders recorded in the Pentateuch.

⁵² Cf. S. Landauer, *Orientalische Studien*, pp. 505, 506.

⁵³ AB agree with L and write אַחֲמֵר.

⁵⁴ AB read **נופך כוחלי**.

ובההיא יומא אנא פלחא למרי עלמא רחימי 3. 6. ⁵⁵ עסר מרגליתא
ובחין אף אנא לחנניה מישאל 9. 7. ורחימי אשרי שכנית קודשא בני
ועזריה.

37. The differences cited below are mostly in individual words which continue to bear out the impression that **L** and **Y** are independent in their text origin. 1. 1 ברוח נבואה ;
1. 9 גנוניתא ; ⁵⁶ 2. 1 כמא יאון עוברך ברתי חביבתי 15. 1 ; מוי דימא 9. 1 ;
2. 5 גוברין צדיקא ; ⁵⁷ 2. 14 חזוין ; 2. 8 מפשר ; 2. 5 פתנמי דיהוה ;
2. 16 משתלחין ; 4. 12 כמה יאון ; 4. 2 בני כנישתך 1. 4 ; ⁵⁸ גוברין צדיקא ;
נהירין 14. 5 ; כאנפי 11. 5 ; ⁶⁰ שמועיין 10. 5 ; ⁵⁹ אתגלגלו 4. 5 ; לגוה
אלכסנדרוס מלכא עליהן 8. 6 ; דוכסין 8. 6 ; ⁶¹ ואסיקין 2. 6 ; כעששית
דשליט 11. 7 ; למקרביה 6. 7 ; כנהרין 2. 7 ; ומה טיבכון 1. 7 ; לרישא
8. 1 ; ⁶² בחריא 1. 8 ; ⁶³ למיפק 4. 8 ; ⁶⁴ דאינון סניאין 7. 8 ; ואי מתכנפין 7. 8 ;
8. 8. ⁶⁵ ואפילו אי מסכינא היא 8. 9. דמלילו 8. 8.

B. FULLER READINGS.

38. In the following passages **L** preserves fuller readings than **Y**. Most of these appear to be additions or expansions made by a later hand. These apparent additions of **L** are placed in brackets : 1. 9 רתיכוהי [וחיילותוהי] ; 1. 10
[ובעידן 2. 2] ; [בי היא זימנא] אמר יהוה 13. 1 ; על [קרל] תורא
כל [דרא] אינשי 7. 2 ; די אנא סטיא מן אורחא דתקנא קדמוי] ואיהוא
בית מוקדשא הרין [דאתבני לי 7. 3] ; [ועמא בית] ישראל 3. 4 ; ⁶⁶ קרבא

⁵⁵ Curiously enough A has the same reading as **L** (excepting דרהבא
דקודשא which A reverses in order). This reading seems superfluous.
It probably was originally a gloss which later crept into the text of **L**.
Some later hand corrected A from **L**.

⁵⁶ Cf. Hebr. text.

⁵⁷ **Y** nearer Hebr.

⁵⁸ **Y** is better = 'heroes'. F reads גוברין.

⁵⁹ **Y** somewhat better. Cf. T 2 Kings 17. 6.

⁶⁰ שמעתתא, unusual pl.; correct form is שמעתא or שמעתן.

⁶¹ Cf. 8. 4.

⁶² **Y** nearer Hebr. text.

⁶³ Cf. 6. 2.

⁶⁴ **L** is better; cf. Hebr.

⁶⁵ Cf. Hebr.

⁶⁶ Cf. Deut. 2. 14; 2. 16.

לוחי אבניא [די אצנע תמן משה 3. 10; על ידוי במלכא שלמה בר דוד]
 חנא דמטללתא דעבר שלמה מלכא בעידנא ההיא ית [3. 11; בחורב]
 ; רברבי [כנישתא] 4. 1⁶⁷; חנא דמטללתא ארבעה עשר יומין
 ; בסנדלין [דססגונא] 7. 2; עממיא [ולישנייא] 6. 8⁶⁸; דקדוקין [וטעמין]
 ; ופליג ⁷⁰ עמיה 8. 11⁶⁹; ויימרון [ליה] 8. 1; [דמכי] מיתיא 7. 10
 [מלכותא].

39. In the following passages it is difficult to say whether the fuller readings of **L** are expansions of the original or whether the shorter readings are abbreviated forms of what originally were fuller: 1. 1 למפטר [זמניה] אחא;
 1. 1 [גדפי] עננא יקרא [דיהוה] 2. 16; [דהכרין כתיב] שירא הדין 1. 1;
 סטר 4. 16; פלח [וצלי] קדם יהוה 3. 6; לארעא צדיא [וריקניה] 3. 5;
 [צדיקין] ועסיקין 6. 12; מרהב [וכסף] 5. 16; דרומא [הות] בוצינא
 ; ידיהון [בצלו] 7. 8; קנאתא [למרי שמיא] 7. 6.

40. There are a few passages in which **Y** is fuller than **L**. They are mostly of little consequence: 1. 4 **Y** * * * אמרו
 איכרין יתפרנסון 1. 7; [עמא] בית ישראל 1. 5; [קדם] ריבון כל עלמא
 ; ב[כל] עלמא 1. 12; גלות כנשתא דישראל 1. 8; [ואיכרין] ישרו
 ; 2. 16 גיברי [עמא] בית ישראל 2. 15; עמא [בית] ישראל 2. 14;
 ; 4. 14 [בית] ישראל 3. 6; אנא קיימית [במימרי] 3. 5; צדיקי [דרא]
 ; 6. 9 ענת כנשתא דישראל [ואמרת] 5. 3; [עם כל] מיני [שבח] בוסמי
 ; למריה [דעלמא].

C. EXPLICIT READINGS.

41. There are a number of cases in which the text of **L** is more explicit than that preserved in **Y**. It is hardly possible to say which are the original readings. 1. 1 קדם
 ; אעיל יתי 2. 4⁷²; הוה [נפק] ריחיהון 1. 12⁷¹; תקיפא דישראל
 ; יקרא [דיהוה] 5. 10, 2. 16; מן [תרין] סטריהון 2. 14; [יהוה] לביט;

⁶⁷ Cf. T 1 Kings 8. 65. **L** appears to be a gloss.

⁶⁸ **L** reading unnecessary.

⁶⁹ **L** smoother.

⁷⁰ AB erroneously write עליה.

⁷¹ Cf. T Isa. 30. 29 קדם תקיפא דישראל.

⁷² Cf. 7. 9.

מלאכי 8. 8 ; יצחק [בריה] 2. 17 ; עבדו ענלא [דרהבא] 2. 17 [שמיא].

42. **Y**, too, has a number of explicit readings not contained in **L**. 1. 6 אֱלֹהֵי ; 1. 8 מלכא משיחא [להון] ; 1. 14 [מון טורא] ; 2. 12 [אבוכון] ; 4. 1 [דישראל] ; 5. 2 ומסר ; 5. 1 [ברעוא] ית קטורת בוסמין ; 5. 11 [רישי] אוריתיה ; 7. 9 [אבוהי] אברהם ; 5. 11 [י"י] יתהון .

43. **L** has a fondness for full names, for specific titles, and for exact localizations which **Y** almost consistently omits. 1. 9 [רסוף] ימא ; 2. 15 [אבונא] יעקב ; 3. 4, 5 למשה ; 3. 6 [דיהושע] [בר נון משומשניה] ; 3. 4 [רבהון] [נביא] ; 3. 7 [שלמה מלכא] [דישראל] ; 4. 1 [שלמה] ; 5. 4 [רן] בלשם ; 5. 7 [דיהודה] מלכא ; 5. 14 [דעלקא] אבהת תלתא ; 6. 2 [בר שאלתיאל] ; 6. 4 [מלכא בירושלם] ; 8. 12 [מלכא] שלמה .

44. There are two instances, however, in which **Y** preserves fuller titles than **L**. 2. 7 [ריבהון דישראל] משה ; 8. 13 [נבייא] שלמה .

D. ORDER.

45. In the following passages the order of certain phrases in **L** differs from the order preserved in **Y**. Most of these passages, however, retain a better sequence in **Y**. 1. 1 וחיילותוהי רתיכוהי ופרשוהי ; 1. 12 ; 75 דיאי ומשבח אתרונא 3. 2 ; ועבדו ענל דרהב ועירברובין די ביניהון ; 2. 8 ; 9 כנישתא דישראל אמרת 16. 4 ; על טורא דחורב למשה 8. 2 ; 6. 1 כד שמעו ; 5. 15 רחמין עלויהון ; 76 אנת בעיא אנת צביא ; 7. 6 חוטריא ; 7. 5 ירחין ורישי שנין ; 6. 9 בהון קרבא ; 6. 1 וכן אמרו

⁷⁵ **Y** nearer Hebr. cf. Exod. 32. 15.

⁷⁶ Cf. Josh. 19. 47.

⁷⁷ Only **C^{mg}** writes אתרונא ; **Y** uses מטרונא which is wrong.

⁷⁸ **C** apparently agrees with **L**, although it does not preserve the full text. Cf. 5. 9, &c.

וערק . . . מן קדם שלמה ואול 8. 12 ; מלכא שלמה 7. 7 ; ברהמיא
אשמיעיני אורייתא קל מיליך 8. 13 ; למצרים

E. VERBS.

46. In the cases cited below **L** and **Y** use different but cognate verbs. Thus in 1. 16, **L** reads פיישין, Pael pt. act. of the root פוש, while **Y** has פשן from root פשי.⁷⁷ In 6. 2 **L** has דמגב from the root גבב to collect, gather (flowers, &c.), **Y** דמגבין from the root גבי, which, while having the same meaning, is used generally of debts or taxes. In 6. 9 **L** ואחידא a pt. pass., meaning 'to be devoted to', in **Y** is found as יחידא from the root יחד.

F. SUFFIXES.

47. In the following passages **L** differs from **Y** in having nouns in the absolute form, while **Y** appends some personal suffix. Thus in 1. 3 לעמא בית ישראל ; 1. 6, 4. 16 אלהיא ;⁷⁸ 4. 10 בוסמנן ; 5. 2 בגלותא ; 6. 2 בריה רחימא ; 7. 6 אלהיא ; 8. 9 נטיר לכרמא ; 8. 11 כספא ;

In the following passages **L** has personal suffixes attached to nouns which **Y** omits. Thus 1. 6 טעותכון ; 1. 13 עמך ;⁷⁹ 3. 5 אוריתי ; 4. 7 דעמך ; 4. 10 דצדיקך ; 4. 12 ונשיך ; 5. 1 בית מקדשי ; 5. 13 חכימוי ; 6. 5 ועטומיך ; 7. 5 דיניך ; 7. 8 לעמיה ; 8. 1 מן ארעי ; 8. 4 עמי ; 8. 7 לעמיה.

G. NUMBER.

48. In the following passages, while it is immaterial whether we read sing. or plur. in the text, **L** differs from **Y** in number : . 1. 4 בשיפולא ; 2. 5 פתגמי ; 2. 9 ופטרין ; 4. 12 דנגדא ;⁸⁰ 4. 16 בוצינא ; 7. 8 כאתכלא ; 7. 13 כרימנא ; 8. 7 דנגדא.

⁷⁷ Although C has פִּשִּׁין and E פִּשִּׁין, they also are derived from פשי.

⁷⁸ Cf. 7. 6.

⁷⁹ Cf. Onk. Exod. 32. 7.

⁸⁰ **L** refers to דנהרא, **Y** to למוי.

GRAMMATICAL VARIANTS

49. Difference in orthography, phonetics, morphology, and syntax are also to be noted between **L** and **Y**. While each variant taken by itself would not prove significant, the sum total of their differences bear out the impression that the Yemen MSS. issue from a source independent of **L**.

A. THE ORTHOGRAPHY OF **L**.

50. Characteristic of the orthography of **L** is its decided preference for final ה. It writes מה and כמה almost invariably, but occasionally we find a final א, as in שבעא, שיתא. Further, **L** prefers to use י" to י; thus we have בניין, משריתיה, נביא, דמליין, יהויין.

B. PHONETICS.

1. *Consonants.*

51. The following consonantal differences are to be noted between **L** and **Y**: 8. 5, **L** רבבן, **Y** ריבון;⁸¹ 7. 6, **L** באלפילין, **Y** באנפילין; 4. 12, **L** ברהטיא, **Y** ברטיא.

2. *Vowels.*

In half or completely closed syllables ä is changed to ě or ĭ, as, 2. 5, **L** איתסי, ABE אַתְסִי; 8. 11, **L** בעידביה, **Y** בַעֲדִבְיָה. When followed by a labial ĭ becomes ū, as, 1. 7, **L** כחומתא, **Y** כַחְמַתָּא. Ū or ō is changed to ī in 4. 14, **L** מירא, **Y** מוֹרָא or מוֹרָא.⁸² In 5. 13, likewise, **L** has כמירא and **Y** כמורא.

⁸¹ C erroneously pointed the word רִבּוֹן. **L** is probably correct; cf. G. Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, Leipzig, 1905, p. 104; hereafter abbreviated 'Gr.'.

⁸² Probably מורא is the better form; cf. play on מרדכי = דכי, מרא, T 2 Esther 2. 5.

C. MORPHOLOGY.

1. *Verbs.*

52. Peal: Pf. 3 m. s. A number of instances of forms with י are found in L which Y omit: 1. 14 וקטיל; 3. 10 ופריש; 6. 8 ובנישו; 8. 7 יהיב. Pt. act. f. s.: 8. 13 ויחיבא. Inf.: L writes regular form with מ, but Y has the unusual form without מ: 1. 7 ול[מ]חלכא; 2. 9 ל[מ]חבלא. Inf. ע"י and ע"ז verbs: L writes forms with י, Y without: 1. 7 למיחב; 5. 4 קביל; 7. 9 למיקם. Pael pf. 3 m. s., 6. 2, L קבל, Y קביל; Aphel pf. 3 pl. 5. 7, L ואובילו יתיה, Y ואובלוניה; impf. 3 m. s. 8. 4, L ויכור, Y ידכר; impv. m. s. with suff. 2. 14, L אחויני, Y אחויני; inf. 5. 12, L לאוטבא, Y לאיטבא; 8. 6, L לאוקידא, Y לאוקרא; Ithpeel inf. 1. 10, L לאתהיבא, Y לאתהיבא. Ishtafal pf. 3. 6, L ואשתויב, Y ואשתויב. Quadrilateral, pt. pass. 7. 3, L מתפרנים, Y מתפרנים.

2. *Nouns.*

53. The form בוסמנן = 'spices' is to be found only in L, while Y uses בוסמן.⁸³ Cf. 4. 6, 4. 10, 4. 13, 4. 14, &c. The form בלסמן, too, is found only in L, cf. 7. 17, and in 2. 15 we find in L בוסם (ל), while in Y בםם (ל). In the majority of cases L writes the word 'sanctuary', as מוקדשא, and in a few instances as מקדשא. While it is uncertain what vowel is intended over the מ in the latter cases, L alone has an ū vowel for this word. Y writes either מוקדשא or מקדשא. Cf. 1. 8, 17; 2. 14; 3. 6, &c. L has singular noun forms in 1. 8 רעיתא for Y רעוותא⁸⁴ 'shepherds', and in 2. 15 בכרותא⁸⁵ for Y בכורתא 'first-born'.

⁸³ In 4. 10 C uses form בסמנהון.

⁸⁴ D writing only one noun, דור, has correctly the singular רעוּתָא, but F incorrectly writes the singular with two nouns.

⁸⁵ Jastrow gives this form; cf. p. 170 a.

54. The following further differences are to be noted between **L** and **Y** in their noun forms. The first of the cited passages is **L**: 1. 12 (ו)עירבובין, ⁸⁶ mixed crowd; 1. 16 בפורינא, בִּפְרִיאָנָא; ⁸⁷ 2. 9 אשיאתא, אשׁוּתנָא; ⁸⁸ frame wall; 2. 14 חײן, חײִן; 2. 14 דרגיטא, דְּרִיגָתָא, steps; 3. 9 דמטליא, דמטללתא; ⁸⁹ species of cedar; 3. 11 דמטליתא, דמטליתא, booths; 4. 3 ואורכנין, ואורכנין, ⁹⁰ chiefs; 4. 6 נפרידי, (ו)נפרידי, ⁹¹ demons; 4. 8 דרון, דרון, ⁹² gifts; 4. 14 אלוואן, (ו)אקסיל אלוואן, ⁹³ species of cedar; 5. 3 מסובתך, מסובתך, uncleanness; 5. 15 גולמשיין, (כ)גולמשיין, ⁹⁴ species of cedar; 6. 6 אניסא, אניסא, perfect; 6. 6 גילות, (ו)גילות, ⁹⁴ perfect; 7. 5 פרקטנין, (כ)פרקטנין; 8. 1 ינקא, ינקא, [יִנְקָא].

3. *Relative Pronoun* די.

55. **L** has a preference not shared by **Y** for writing the Relative די as a separate word; consequently we have a number of passages in which **Y** joins the particle to the following word; cf. 1. 9, 12; 3. 10; 4. 1, 4, &c.

⁸⁶ Cf. עירבובין, T. Num. 11. 40, Gr. 164.

⁸⁷ The pointing of the manuscripts clearly indicates that נָא is suff. Hence 'in our —'. This at once makes it impossible to translate with Levy, 'in the Thalamus' (290 a). Jastrow 1146 b translates, 'our lot', combining the word with Tal. בפורינו, Ber. 16 b (so Rashi בגורלנו). But the reading of the Munich MS. בפורינא (vocalized בִּפְרִיאָנָא: a sort of Keri), so also Y. Ber. 7 d bottom, suggests the translation 'in our bed'; so Kohut, Sup. 16, note 4. Certainly ערשנו in our text precludes any other translation. Cf. also Mid. R., a. l.

⁸⁸ **L** is better with suff., cf. Hebrew כתלינו. But the form אשיאתא is better. Cf. Nöldeke, *Mand. Gramm.*, 113, 98, note 2; Nöldeke, *Neue Beil.*, 143, note 4, 144.

⁸⁹ It is probable that **L** is the correct reading.

⁹⁰ Cf. ἄρχων.

⁹¹ Cf. Gr., 165.

⁹² **L** is better. Cf. δῶρον.

⁹³ The Ar. reads as one word ואקסילאלואין. Cf. Jastrow, 113 a, ἐσλαλόη, ἀγάλλοχον, pieces of aloe-wood.

⁹⁴ Cf. the passages.

4. *Preposition* מן.

56. In a number of passages **L** assimilates the preposition מן to the following word, while **Y** retains it as a separate word. There are, however, a few instances in which **L** does not assimilate מן, while **Y** does; cf. 1. 2, 9; 2. 1, 14; 6. 2, &c.

5. *Adverbs*.

57. **L** always writes the adverb הכדין = so, while the MSS. prefer הכין. **L** always writes אלהן = but, while the MSS. write אלהין or אלהון. In 3. 7, **L** writes the adverb ציבחר = a little, as one word, while **Y** writes ציבחר. In 8. 4, **L** writes מה דין, while **Y** shortens the form to מא.

6. *Conjunctions*.

58. **L** always writes היכמה, while **Y** writes האכמה, היכמה, and sometimes היכמה. In 2. 6, **L** writes אוף 'also', **Y** אף.

D. SYNTAX.

1. *Absolute and Determinate States*.

59. **L** seems to have a stronger preference for nouns in the determinate state than has **Y** which prefers the absolute form; cf. 1. 11 כספא; 2. 9 נורא; 3. 5 לארעא;⁹⁵ 5. 1 קודשיא; 5. 8; 5. 1; 6. 2, &c. Though few in number, cases are not wanting in which **Y** has the determinate, and **L** the absolute form. 1. 9 אורח; 4. 6 בוסמין; cf. further 2. 17; 4. 16; 7. 1; 8. 6; 14, &c.

2. *Periphrastic Genitive*.

60. (a) There is a large number of passages in which **L** expresses the genitive relation with the relative ד or די where **Y** omits the relative. Apparently **L** has adopted, in these instances, the construction of the later language,

⁹⁵ Cf. T Deut. 26. 15.

while **Y** retains the older construction.⁹⁶ There are, however, a few instances in which the tables are reversed; cf. 1. 1 על ידיו די ישעיה; 2. 3 ופתנמי דאוריית and 2. 12, 14; 5. 10, 15; 6. 5; 8. 8. But 7. 6 על מא; 7. 13 שמיא לאלהא.⁹⁷

(b) **L** prefers to affix a pronominal suffix to a noun governing the genitive, and **Y** places it in the absolute. Thus 1. 9 רגוניה ד"י; 3. 6 בוכותיה דאברהם; and 5. 7; 8. 7. But one case is found in which we have the reverse; 7. 11 באורחתיה דמרי עלמא.

3. *Relative* ד.

61. In the following passages **L** substitutes a preposition for the relative pronoun ד of **Y**. Thus 1. 5 במלאכיא, דמלאכיא; 5. 10 דמרי עלמא, למרי עלמא. In 7. 13 the case is reversed, **Y** using the preposition for the relative of **L**, פורקנא דעמאי, פורקנא לעמא.

4. *Suffixes*.

62. In a number of cases **L** expresses the object of a verb as a separate word, while **Y** employs pronominal suffixes. Thus: 5. 7 ואובילו יתיה; 5. 7 אדביקו לי; 5. 12 ולברכא; 8. 6 שוי יתן לה.

5. *Pronoun*.

63. **L** and **Y** differ in several passages where a personal pronoun is included in either text for the sake of emphasis. Thus: **L**, 1. 1 פתח פומיה איהו; 8. 12 למהוי איהו; **Y**, 4. 4 אינן אחדין.

6. *Ethical Dative*.

64. In 2. 3, **L** differs from **Y** in omitting an ethical dative; אוילי מיכא.

⁹⁶ Cf. Margolis, *Manual of the Aramaic Language of the Talmud*, Munich, 1910, p. 63 ff.

⁹⁷ Cf. BA, Ezra 5. 5, 12; 6. 9, 10.

7. *Particle ית*.

65. The objective particle ית is less frequently omitted in **L** than in **Y**. Cases of omission of the former occur in 3. 4; 5. 4; 7. 1; 8. 7; of the latter, in 1. 4, 6, 14; 3. 3; 7. 2, 6; 8. 5.

8. *Adverb and Conjunction*.

66. In the following passages **Y** substitutes the conjunction ו to convey the meaning either of the adverb בן or of the adverbial phrase ומבחר בן : 2. 14 ואמרת ; 2. 16 ואינן .

9. *Gender*.

67. The noun עידן being of common gender, **L** and **Y** construe it as feminine and masculine respectively ; cf. 6. 9 ; 8. 8. Likewise גהינם of common gender is taken by **L** as a masc., while **Y** takes it as a fem. ; cf. 8. 6. In 1. 1, **L** writes the pf. fem. בומן דאחיהבת לה בר , apparently being influenced by the indirect object לה , while **Y** writes the masc., agreeing with the direct object.

10. *Verbs*.

68. Peal : in 4. 16, **L** employs an impv., where **Y** writes an impf. : ויקביל , וקביל.⁹⁸ In 8. 13, **L** writes pf., and **Y** an act. pt. : עברא , עברת . In 8. 12, **L** writes a pt., **Y** an impf. : ישלוט , יהי שליט . In 4. 8, **L** and **Y** differ as to the person : **L** תיעלון , **Y** תיעלן.⁹⁹ In 4. 13; 8. 1, **L** has pt. pass., **Y** pt. act. : ורחמין , ורחמין ;¹⁰⁰ ומסרא , ומסירא . In 8. 13, **L** uses the inf., **Y** the impf. : למימר ,¹⁰¹ דיימר . In 4. 15, **L** and **Y** use the Pe. and Pa. pt. respectively : דמנסכין , דנסכין . In 3. 10, **L** has Pe. and **Y** Aphel : דאשלם , די שלים . In 8. 1, **L** uses the Ithpeel pf., **Y** the pt. : מתגלי , אתגלי.¹⁰² In 8. 4, **L** has

⁹⁸ **Y** is better.⁹⁹ **L** is more consistent in its person, though **Y** is not in error.¹⁰⁰ Act. pt. better.¹⁰¹ **L** is somewhat better.¹⁰² **Y** is better.

Ithpeel pf., Y the Ithpaal pf.: אתעכבו, אתעכיבו. In 8. 4, L uses Ithpeel pt., Y Ithpaal pt.: מתנָה, מתנרין. In 8. 4, L writes a Shafel while Y has an Ishtafal: רישיצין, רישיצון.

11. *Prepositions.*

69. In the use of prepositions the following syntactical differences are to be noted between L and Y. In 1. 6, L omits the preposition ל although the verb פלח generally requires it, but Y reads למפלח למעוותא. In 3. 10, L uses מן pleonastically before עילוייה, while Y writes עלויה. Although unnecessary, in 2. 7, L uses ב¹⁰³ in instrumental sense, while Y omits it: thus L פתח בפומיה, Y פתחי פומיה. In 2. 16, L slightly alters the sense by its use of a different preposition to that of Y: thus L כפתנם דחרב, Y לפתנם דחרב¹⁰⁴. In 3. 11, while L omits the preposition, Y uses a ב in a local sense, thus: L ועמא דציון, Y ועמא דבציון. In 5. 4, 7; 7. 12, L uses ב in a local sense, while Y uses ל to indicate direction toward, thus: 5. 4, L ואגלי יתהון בלחלח ובחבור, Y ואובילי Y, ואוביל יתיה ברבלה¹⁰⁵; 5. 7, L ואגלי יתהון ללחלח וחבור, Y ואגלי יתהון לארעא, ואגלי יתהון בארעא¹⁰⁶; 7. 12, L דמחילין כנופנא, Y דמחילין כנופנא¹⁰⁶; 7. 13, L דמחילין כנופנא, Y דמחילין כנופנא¹⁰⁶. After a verb signifying appointment to something L uses no preposition, while Y makes use of a ל; thus: 7. 6, L מלכא דאתמני עלך, Y מלכא דאתמני לך. In 7. 12, L repeats the preposition ב before each of the two nouns governed by the same verb, while Y employs the preposition but once. In 7. 14 the case is reversed. Thus 7. 12, L בקרי גלותא ובפלכי, Y בקרי גלותא ובפלכי.

¹⁰³ Cf. BDB., sub. ב.

¹⁰⁴ Cf. T Num. 21. 24 לפתנם דחרב.

¹⁰⁵ Cf. T 2 Kings 17. 6 ואגלי יתהון ללחלח ובחבור. ואגלי יתהון לאתור ואותיב יתהון בלחלח.

¹⁰⁶ C and D incorrectly write כנופנא.

בפתגמי ספריא ופתגמי L, 7. 14; בקרוי גלותא ופלכי עממיא Y, עממיא
 In 7. 10; 8. 1, 4, בפתגמי ספריא ובפתגמי אורייתא Y, אורייתא
 L and Y use different prepositions to express the same
 idea: 7. 10, L דמנבואת פומיה Y, דבנבואת פומיה; 8. 1, L עמנא
 על ירוש' Y, לירושלם L; 8. 4, L לנא Y.

12. Miscellaneous.

70. In the following phrase **Y** avoids repeating the noun, since the connexion is so close as to make it unnecessary:
 5. 12 מְרִישָׁא דִּשְׁתָּא וְעַד סוּפָא. The apodosis of the sentence in
 3. 10 differing in **L** and **Y**, the position of the conjunction ו is
 different: וּבִתְר דְּאַשְׁלָם יִתְיָה וְשׁוּי . . . פֶּרֶס.

ERRORS

A. LEXICAL.

71. As stated above, the text of **L** in many places is much better preserved than in **Y**. All of the Yemen MSS. transmitted defective and faulty readings. Not a few of these are homoeoteleuta, while others are plain omissions.

1. *Homoeoteleuta*.

72. The bracketed words in the following are omitted by Y: 1. 17 [ארצין דגינתא דעדן ושירתוהי יהוין מן]; 2. 6 בהון [על נהר]; 4. 8 [עניא בישא וחד מן עליהון בנין דלא ישלוט בהון]; 5. 8 [דסלקת מן מדברא לארעא דישראל]; 8. 5 [דאמנא ודירי דייטבין רשו] [לעממיא למישלט בה היכמה]; 8. 9 [ומתפנקין על רחמי מרהא כיומא דישראל [בסוף]; 8. 13¹⁰⁷]; יתה [בירושלם ומסר יתה]; 8. 11 [דלית רשו] יומיא את כנישתא דישראל].

2. Omissions.

73. The following omissions occur in Y: 2. 2 פלכי [בנין]; מוקדשא 2. 14; ובען [צביתי] למעבר 2. 12; נטירין [לי] 2. 3; עממיא [אמרת כנשתא דישראל] 3. 3; קריב [תמן] ית קורבניה 2. 17;¹⁰⁸ [זעיר]

¹⁰⁷ Cf. Hebrew text.

¹⁰⁸ Cf. *Agad. Shir Hashirim*, JQR., VII; השמיעני את קולך כל שאתם

אשבעית לכון [כנשתא דישראל ביהוה צבאות ובתקפי ארעא 3. 5; אשכחו
 ובההיא ברכתא 3. 7; בידיכום [ותעברון ית ירדנא] ¹⁰⁹; [דישראל]
 1. 4; כולהון [אחידין] בפתגמי אוריתא 3. 8; מסחרא להון [כשור רם
 2. 5; ושום [טב] דצדיק 4. 10; [דהון] דכין 4. 2; [יתבי] סנהדרין
 וציצית נזריי [אתמלי מן טפי עיניך]; [והון דמיין בגלותא] כנבר דמכא
 כבר [סליקית שכינתי מביניך והכרין אהדור ואת עבדת 3. 5; כנבר
 די השתכחו [בי]; [מבינך] שכינתא 6. 1; עובדין בישין ואנא] קדישית
 בר [מן] 6. 7 ¹¹⁰; [דהון] היכמה דכין 6. 6; אצדיקו [יתי] 6. 5;
 לקבלא 1. 7; [כמה וזותנין] עובדי 6. 10; צדיקין [מכולהון] ¹¹¹; מתתיה
 דמליין [פיקודיא] כרימנא 7. 13; [דרמין] אצבעת 7. 8; [נבואה]
 8. 7; ופליג עמיה [מלכותא] 8. 11; [מן] משיריתיה 8. 7.

There are a few omissions to be found in L: 1. 1 פתחו
 2. 9 דנפקו [קרם] תלתין שנין 2. 7; [אי] אתון 2. 5; כולחום [פומהום]
 ובאולפן 4. 4; דאשתרל [גוברא] עימיה 3. 6; וחמא [וחוא] לעמיה
 אוריתא דהוא עסיק [ביה].

3. Doublets.

74. Errors that appear to be doublets are found once in
 L and once in Y. L, 4. 1 לעלמא לעמאבית ישראל; Y, 5. 4
 וכבר דבר. ¹¹²

4. Scribal Errors.

75. The following scribal errors are to be found in L:
 1. 12 כנייא; 4. 11 אולבנין; 7. 8 ארבעת.

Y, on the other hand, has many more scribal errors.
 2. 2 דמבלבלא; ¹¹³ 2. 3 מזרונא; 2. 5 קבילו אי אתון; 2. 9 וחם; 2. 14

מתפללים לפני בקול גבוה כי קולך ערב בתפילתם. Cf. also Jerus. Sh.
 178 b, Mek. 14 b.

¹⁰⁹ Cf. Hebrew text.

¹¹⁰ CE add דהון, F דהוי after היכמה. A verb is necessary, but all the
 manuscripts have it in the wrong place. L preserves the best text.

¹¹¹ Cf. Gr., 232 and 6. 8.

¹¹² C corrupts ורבר to ורמר. It is interesting to note that the Ar.
 supports the reading of L.

¹¹³ Five different readings are preserved in Y.

אנא ; 3. 2 ; ובסתון 5. 15 ; יאי הוא 6. 7 ; בצחיתא 6. 11 ; אולי ,
 ולביהון ;¹¹⁴ 7. 5 ; עלמא 8. 3 ; קשרת 8. 4 ; ירוש' .

B. GRAMMATICAL.

1. *Verbs.*

76. The following errors in verbal forms are to be noted in **L**: 3. 1 ; אשכחנודי ;¹¹⁵ 5. 3 ; אטופינן ;¹¹⁶ 5. 7 ; וסיומו ; 5. 13 ; מרבי ;¹¹⁷ 8. 1 ; מבין ;¹¹⁸ 8. 14 . יהי פתח . **Y** contains the following errors in verbal forms: 2. 8 ; וטפא (ומטא EF) ; 2. 4 ; מערב ; 2. 16 ; הדרי ; 8. 11 ; נָטַר .¹¹⁹

2. *Suffixes.*

77. The following errors in suffixes occur in **Y** where **L** has the correct form: 1. 6 ; אליפון ;¹²⁰ מוסיחון ; 2. 3 ; פקורי ; 2. 9 ; אשיאתא ;¹²¹ 2. 17 ; קורבניא ; 6. 5 ; אסחריד ; 8. 5 ; אמחן ; 8. 11 ; לך .

3. *Gender.*

78. In 1. 1, **L** repeats six times an error in the gender of the ordinal following the fem. noun שירתא, writing the masc. חליתא, ש' רביעאה, ש' חמישאה, ש' שתיאה, ש' שביעאה, ש' חליתא, תשיעאה, for the correct fem. readings of **Y**, ש' חליתא, ש' רביעיתא, &c.

In 6. 4, **L** likewise incorrectly writes ארבע טקסין for **Y** ארבעת ט' .

In 1. 8 and 5. 3, **L** incorrectly writes the impf. 3 f. pl. יהון and יהיין for the masc. of **Y** יהון .

In 1. 4 and 8. 10, **L** incorrectly takes זמנא to be a fem. noun, writing תיניתא ז', and ובההיא זמנא . Likewise in 6. 3 it

¹¹⁴ Apparently **Y** did not understand לבלב, which, of course, is the correct reading.

¹¹⁵ Cf. Gr., 367.

¹¹⁶ Cf. Gr., 372.

¹¹⁷ Cf. Gr., 351.

¹¹⁸ Cf. Gr., 351.

¹¹⁹ A pt. is required.

¹²⁰ CDEF have other incorrect forms.

¹²¹ Cf. above, note 88.

takes יומא to be fem., writing ובהיִיא יומא. Incorrect also is the gender of L in the following passages:—1. 8 ובהִהוּא ; דהוּה שכינת יקרא 4. 6 ; וסלקן (עדרִי) 4. 2 ; יאוּן עובדך 1. 15 ; זכותא ; מרגליתא נהדין צחיהן 5. 14 ; ואכל (אִישתא) 5. 1 ; וחכימי דריא 7. 14 ; דמתילן (משה ואהרן) 7. 4 ; סלקן (ישראל) 7. 2 ; קביען, and 8. 9 ביה ינקיא דעסקן אורייתא (double error).

Errors of gender in Y are not as frequent; these occur in 1. 8 ונפשי יהי ; 1. 14 אימרא חד ; 1. 17 בית מקדשא יאיא ; 2. 11 סבי כנישתא דישראל אנחנא מצלן 8. 14 ; ומרות מצראי דמתילן.

4. *Number.*

79. L writes the following plural forms of nouns in place of the singular: 1. 12 ריחיהן ; 2. 15 משבטוי דדן ; 5. 1 אחווחי ; 7. 9 וריחיהן ; and the sing. instead of the plur. in: 2. 7 ונרדא ; 7. 3 ונרדא.

Y has the following sing. instead of the plur.: 2. 14 מדברא ; 4. 2 ; 6. 7 עדרא דענא דיעקב ; and the following plurals in place of sing.: 6. 7 כרימוניא ; 7. 9 נסיונא הדין ; 8. 9 אורייתא דכתיבין.

5. *Prepositions.*

80. In 4. 3 L omits the preposition ב, in בעיין בצלותא ; and writes ב for כ in 6. 4 ליומא ; 6. 10 בקריצתא.

6. *Conjunctions.*

81. In the following passages L incorrectly adds the conjunction ו: 2. 7 ומן ; 2. 14 וכד רדיף ; 3. 10 ופריש ; 5. 5 נצחן ; 6. 9 ועסיקא¹²² ; and in the following incorrectly omits it: 2. 13 איזילי מיכא ; 7. 10 מאמא ; 8. 2 פירי ; 8. 11 בתר . In 5. 16, L writes conj. ו for relative ד: ומתנבאן.

In the following passages Y incorrectly adds the conj. ו: 1. 5 ועל ; and omits it in: 4. 11 לישניך ; 8. 1 בית ; 8. 1 אעליך.

¹²² Cf. J II, Gen. 49. 5, נצחני קרבא.